M2566
Thursday, May 1, 1975
Barn
Group I

Mr. Nyland: So, the first of May. It always means that the day is exceptional. Many celebrations in Europe, particularly of a socialist kind. Expectation of something new. You know the German poem: "*In wundershönen Monat Mai, als alle Knospen sprangen, da ich in meinem Herzen die Liebe aufbegangen*." It doesn't matter if you don't understand it. You understand the reason I say it. Something new has started. It's the first month of the year when there is no 'r,' that may have also a meaning.

So, what will we do. I sit in my little room there—the milk-house—and one car comes in after another; the lights come through and there I sit, and I say people come and then always the question: What for. Of course I say 'for themselves.' Not for me. It is nice for me to be here—I think we can talk about certain things that might be of use—but there has to be within every one of you a real wish of some kind, maybe not so deep but quite pure. Because that what we talk about of course is quite different from ordinary life, and as a Group there is something that we really try to do.

I think about that many times. Because, what is it that you would wish to do for the Group as a whole. We talk about esoteric knowledge, about the possibility of a spiritual development, of that what is really worthwhile for a Man with his inner life; to see if that actually could understand more than it does at the present time in an unconscious state, or mostly where the world is the way it is and where many things are happening many times the same way as they always have happened.

Many generations, many civilizations came and disappeared; all the time life of Man on this Earth, and all the time as a background, or perhaps as an inner quality, a desire for, I usually call it 'freedom,' of a wish for understanding of a reality—assuming, then, for a moment that that what is seen by us, noticed, actually experienced in that sense by the five sense organs, is not the

reality *par excellence* or a reality which is ephemeral, and that there is a striving to find out what is a reality which ultimately could be permanent, or in existence forever and ever. Of course the interest about such questions belong to a particular kind of knowledge; 'esotericism' we call it: A wish to understand the riddle of the universe, to see what is meant by God or why people are here, and all kind of considerations varying from finite forms to Infinity.

What are we trying to do: To establish something here in Warwick which has value in ordinary life, something that people perhaps can remember. And during the period that they are here, I would say they *have* to remember it; because we go through all kind of hardships, and ordinary life still exists and sometimes beckons you, and there are several other kinds of esoteric forms expressed in certain ways by different people—maybe also, you might say, like Messengers from Above trying to help people, or warning, like Jeremiah or Cassandra, of that what might come—and to be prepared or at least to give people an opportunity to see how actually things are, and then leave it to them to see what they want to do about it provided that what they then see is actually the truth.

And so here there is a little, measly little Group talking about tremendously important things; and every once in a while daring to use the name God, and wanting to see if that what is spiritual within a person actually could develop and then, as a Group could have a meaning for those who have associated with it. And also representing to some extent a kind of a unity in the midst of our civilization which is creaking here and there and it's not always what it is cracked up to be, and wanting to establish that by means of certain people who come, who stay for a little while and then go; and become active in order to be able to live and to do certain things for themselves, to find out if this kind of teaching which is an application in one's daily life, actually can hold water and is really worthwhile enough to see if actually we could become different kind of people, or people who have a little bit more of a development, or perhaps who see truth in a certain way so that it can become more useful for them and maybe it will help solve certain problems of their inner life and it might give them ideas of how to face ordinary affairs.

You see, a Group can do that. It does not only have an advantage for people who come who then, you might say, 'selfishly' they want to find out what is this about Observation, and what is it that I can gain by it and what is it that I actually should do and develop; and perhaps in trying it reach a certain conclusion that it is worthwhile and that really it has given them something, maybe at a certain time saying "It's enough" or perhaps, "I want to investigate

something else also," and for the time being Gurdjieff has given me something that was worthwhile for me. But, I am talking about another aspect of it: That is, the formation of a Group which then represents a certain quality; so that a person who does not know very much but is interested in the possibility of that kind of solidity within a civilization which exists and where there is a necessity every once in a while—and perhaps even more than that—that one becomes interested in the practicability of a religion which then can permeate people so that their life can actually be profitable, in the real sense of the word becoming a Man. That then the fact that such an organization, small as it is, exists, it is that one should have towards that a very definite wish to maintain it; that there is really a reason for the existence of it, and that it is really to some extent even quite wonderful that it does exist and that you know about it.

You see, when a person dies he looks over his possessions and he says, "What will be my inheritance, what will I give to my wife if she still is living, or to my children?" Or, "What will I give to charity, or what will I give to certain associations which are worthwhile?" How can I divide $10,000.00 of my inheritance, in writing a will and allowing $5,000.00 for one purpose and $2,000.00 for another, and $1,000.00 again for a third possibility of... Because I wish such things to continue to exist. And it's many times that kind of feeling I have about how can we help esoteric knowledge to remain in existence of clarity; and not always be dependent on everyone who comes in contact with it to have to find out from the very beginning and going through all the formalities themselves, if there is a chance that certain things have existed and can be remembered and not only be dependent on that what we read about it, but that actually the application of these kind of ideas could exist in the personality and the behavior of some people. And therefore I would like to continue to say if I had such money and if I were dying, I would say for that I would give a certain quantity. I would write it in my will. That's my testament. I would like such an organization to wish to continue to exist and not to be too much bothered by not having a lot of money, and, because of that after some time become bankrupt.

The attitude I feel in helping this Group, should be partly that. Not because you happen to make a little money maybe in some Activity, but you should consider how much do you wish a Group like this to continue to exist. Are we interested in a good aim, and do we have a good purpose for wanting to attend to meetings; and to talk about that, and to see if actually we could become more and more clear. And knowing well enough what is involved in that and the continuation with having to fight day after day with the difficulties of ordinary life, nevertheless

having patience enough to wish to continue as much continuously ... or at least for a certain length of time actually becoming more devoted to the possibility of oneself wishing to understand the meaning and the aim of one's own life and then, by applying that what we know, becoming that what we ought to become.

I think it is so simple: That if one looks at a church and you believe in it, that you wish to help to maintain it even if you yourself could not be there, even if you only heard about it. Like many times they send out little 'reminders,' as it were, of a boy's camp somewhere and some other kind of divinity who needs money for his church, and for whatever other purposes he wants to use it. And you get letters and you want to say "What is the kind of a purpose they ask my money for," and then many times "Yes, all right; let them have five dollars, they will spend it probably better than I will." It is something of that kind. But when I compare it to a testament, it becomes a little more sacred because it is, as it were, your 'last wish,' and at the same time you will not get particular credit for it.

When you think about what you can do to contribute, you do it with your physical work. You do it with an intensity of helping to build. When you are asked to give some money as a nine percent, which is only a little tithe and you can afford it more or less; or even if you cannot afford it so much, maybe it would be worthwhile to give it even if it is at your own cost of going without lunch for a couple of days, thinking that that what we are trying to do *ought* to be maintained, and you just cannot let it go if, once and for all you have been touched by the truthfulness of what Gurdjieff is trying to tell us. I say you must do that with an attitude of: "Here it is, use it," and then I ... as it were, as a giver I will forget about it because I die.

That attitude, you see, requires really a very definite wish for something that you want to believe in and you want to continue to exist so that other people even could profit by it. That you, for yourself, have that kind of a gratitude; maybe it has helped you, but maybe even on the outside that you believe in it because it is a worthwhile project and it ought to be continued.

We take care of Viet Nam, don't we, because we have that kind of conscience. Stupidity after stupidity and whatever the cause may have been, there are people who suffer. These are things that have to do with the suffering of one's inner life, the creation of a possibility of that what then can be understood: Why Gurdjieff wrote that book, why he constantly in his life made references to it and kept on writing and writing; even after the seven years he devoted to it in the beginning were finished, constantly trying to check up if that what he had written was actually

written in such a way that it could be understood, and clarifying it and rewriting it in order not as yet to print it until it was satisfying to him, that he felt he could leave it as a legacy.

I think we don't consider that enough. At the same time, you can consider it whenever you are now engaged in anything that has to do with the following ... the following up of Work for yourself in your life and trying to make your life really dependable.

You see, we have Tuesday, Wednesday, Thursday. Don't make mistakes. We want to talk about Work, don't we. We don't want to talk about all kind of variations of expressions of Work. There is not enough about "I did this, I saw myself." Last night a few of such little statements were made—washing dishes, making a bed, doing this or that, walking—but then, where is my Work? What did I do at such a time; than only that I disliked it, was Work somewhere that I could have simply accepted that kind of work; instead of not liking it *doing* it, just doing it because it was an ordinary kind of work to be done.

We forget that also on Wednesday. You talk too much about Tuesday. It's all right—a little bit of a reference it's fine; when you don't like it or like it it doesn't matter—but then, *your* Work. Those who come want to find out what they can do, how to do it, how they can live that week which is ahead of them. They are interested in being stimulated so that when they go home that actually there is something that has been given to them; even in the form of receiving something that was talked about that had value. Not just a little description about this and that and so forth, and what one does in ordinary life. All of us know ordinary life well enough, but here we are trying to talk about something entirely new that is introduced into one's ordinary life. And we are like children. We don't know what it is; we don't know enough about it, and we cannot as yet talk about it convincingly enough—I know that. I don't expect it of you. Perhaps after you have lived long enough and have Worked long enough and been in contact with Work, then gradually you can become more convincing and also I hope more clear.

Because, you're not clear. You find out, of course you must find out. You must continue. I'm not saying that you should stop it, but you have to change it. In what way. What is Work: I'm an unconscious human being, I live on this Earth, I'm educated in some way, I find myself at a certain time interested in the possibility of further growth and so I want to develop that. What is it I want to develop: I want my total personality to become an Individuality. I want to become a Conscious, Conscientious Man with a Will. I want to become Harmonious; that means the three centers fully grown up, fused into One to become an entity so that then I have a level of

Being which is then Conscious and Conscientious as a different kind of Man: Maybe spiritually entirely, or perhaps even on Earth still using my ordinary form of a body to use it for expressions of that what is within me.

Whichever way that is; but it is a long, long road, really, isn't it. I say I want an 'I', what is an 'I': An attitude of new thought. Try to think about it. I want to have something take place in my brain which starts to function in a mental way, but different from the way my subjective departments of the brain are functioning. I want something unusual. I want an Objective attitude to be established in order to give me a certain kind of knowledge which I haven't got. I want something that functions. The functioning ... that what is functioning is my 'I'. We use a word 'I' in order to determine something that can exist in some way or other as a concept, but having a reality. But it's not an 'I' that I can describe. It's not something that I say "What is an 'I'," I say, "Oh, yes, it weighs hundred and twenty pounds and it is five foot tall and it is very wide in circumference." [laughter]

What do you expect an 'I' to be. It is a function within yourself which you haven't got, and you want to learn how to get it. It is a function that knows about you, that tells about you. Pure telling. A fact. First, of course, we start with saying "I exist." Because, that I also know. I don't know it well enough. I know I have difficulties about the reality of that what I say "I, myself, existing" and I need that kind of help and I want, now, my mind to have a different kind of function so that then it can, I say, 'Observe' me. That's the word I use. I don't use subjective words anymore. I want an insight into myself in an Objective sense. I want something to exist within me that is already Objectively functioning; that it is free from the associations, free from that kind of feeling or disliking and so forth, free from the wishes of my body. I want pure fact of an existence of my life which happens to be in this form of my personality.

That is an 'I', and this 'I' starts when I feed it. I want it to function correctly, I want it to be there whenever I wish it to be there—that is of course my wish: for the creation—but I want it, Work to do. I want it—this 'I'—to do Work for me. I ask it: "Observe me and then tell me, what am I." Because honestly I confess to this 'I' that I don't know, and that I am ignorant. Because I have all kind of conflicting notions about what myself is. We talked about that—my little self with a small 's'—and I want to uncover something. I want to *dis*-cover. I want to see that that what I feel is right, that it actually exists within me, that there is something that is much more worthwhile than my ordinary performances on this Earth. But for that I have to find out

first what it is that I am, and I ask this 'I', as the helper from God, to tell me honestly.

Of course an 'I' is honest—that's how it is created—and an 'I' is simple—that's how it is created; and I wish it to function, that's *my* job: To feed it, to wish all the time that it will be there, to wish not to be asleep. Because when I fall sleep, the 'I' looks at me and says, "Poor fellow, I better go somewhere else."

If I make attempts to Wake up: Which I wish because I know it is necessary for that kind of Objective understanding, because once and for all I know that my subjectivity is not going to give me that kind of knowledge that I want to obtain. And if I am not convinced about that, continue in your subjectivity. Don't pay attention to an 'I'. Don't bother it. It doesn't want to come when you don't want it. You've got to want it; and that wanting has to be based on your conviction that you need it, because you cannot get it any other way.

If you want to deal in esoteric knowledge, then be whole-hearted about it. Then say I want it *now*, and not tomorrow morning. I want to find out what it is that can give me that kind of knowledge; and that is me as a human being, as a personality thank God happening to think about the possibility of a further insight into myself, of seeing what I actually am. And if I need that help of an 'I', I will ask this 'I' to tell me.

And then, what is given—Impartiality which is critical—and I say "How in hell's name!" Even in the title of the book it talks about Impartial Criticism. Contradiction in terms. How can I reconcile that. If I say 'Impartial' and then let it follow by 'Criticism,' of course it cannot be Impartial. When I say maybe 'Impartial valuation.' But, it is not a value; as soon as there is a distinction between two values I'm not impartial. Impartiality means acceptance—that what is, as it is, without any further questioning—and that is not inherent in that terminology. I say it's 'contradictory.' How can I now reconcile what is, now, necessary for Work when Gurdjieff says I have to do that, and I cannot do that because it is illogical for my ordinary brain.

So, I go further and I say, "For the time being I don't know what it means to be Critical, but I do know what is Impartiality." And perhaps Impartiality is very difficult for me, and I try and try and try and I cannot be. I know that. Every time I'm caught. Every time I say ... again and again knowing, now, a little bit about the terminology I say I 'fall asleep,' I make an attempt and I dream, and I find out afterwards I have dreamt and then I must come logically to the conclusion that I have fallen asleep again. And I started out with a desire to stay Awake and I was sleepy apparently, and without knowing it I have fallen asleep. And in that sleep I didn't get anywhere

and my 'I' disappeared, and I wake up to the fact that it is gone.

Can you understand that—when you wake up to the fact that something is missing? That you have started out with something with the best of intentions—wanting to create it and hoping that it will stay—and then when you wake up to the fact it isn't there, do you understand that it was your fault, that it was the reason that you were asleep that it left? And that the different things which happen in ordinary life, don't exist like that—in this kind of spiritual environment. When I say I 'make' something I make it, I'm tired, I sleep, the next morning it's still there. Of course it's there! That's the Law of this Earth. That's in order to keep me further asleep. Because when I say I've 'made' it and I can rest, when I make an 'I' I never rest. That is the condition of esoteric knowledge. I understand esotericism as long as I Work; when I don't Work it disappears, as knowledge and understanding there is a little memory that remains in my mind.

And so, I ... when I want to try to solve this problem of Impartial Criticism, I start out with what is it I now know a little, I say 'Impartiality.' Because Criticism, I have no means even of what to criticize as what, and what to compare it with. Because, what is there for me to be critical about. I see ... in my ordinary life of unconsciousness I have to be critical about certain things regarding my ordinary life, but when it applies to a spiritual possibility of a development I have no measure whatsoever, so how can I be critical. So I start with Impartiality and I ask the 'I' to tell me about that, and the 'I' simply says:

> "Accept everything you are, that what you are you are."
>
> So you say, "All right. If that's the case, no criticism."
>
> And the 'I' says, "Of course, no criticism; for the time being forget it, you're not there yet, that is another step."

What is it I do. I start with this kind of function: Looking, considering, noticing and Observing, purifying, making attempt after attempt; ordinary forms of behavior; my existence as a body doing this, doing that, doing something else—the whole gamut of *all* my behavior forms. Try to understand that. I want to understand myself. I cannot stop at the trifle of a little bit of a 'flash in the pan' I call it, just a little moment of an existence.

You talk about that on Wednesday—why the hell don't you go further! You live your life, why don't you tell it. You make attempts to continue with having an 'I' with you, time after time to continue to make efforts against all kinds of difficulties you encounter. But that is your Work: To make the 'I' continue to exist so that it continues to Observe you—*you*, a human being

behaving.

Then you become familiar with *what* you are, and *how* you are, not only *that* you are. That is the problem: You talk all the time about just a little bit of a noticing, just a little bit of something that perhaps looks a little bit like something that you call 'Objectivity.' And maybe it ... for all I know, it is there, but for heaven's sake, we've talked about that for years. That's why I talk about May 1st: The introduction of something entirely different. From now on, on Wednesday you're going to talk about your attempts to continue to stay with an 'I' and an 'I' with you, how difficult it is—what it is. But, that is Work. That is where Work *really* starts. It isn't there when you just create an 'I' and an 'I' is there for half a moment and then goes away again. That is just to give you a little bit of an idea of what it might be like. Maybe it gives you even a taste. Maybe it even will stimulate you to do it again and again, but you don't do it enough, you forget.

And you talk ... you talk much too much about it—about your forgetfulness. Talk about your real attempts. I sit in a chair and I hate it because I ought to do something else; and I'm forced to sit in the chair *because I'm sick(!)*, can I accept it? Everything in me wishes to do something else, and I don't do it; because I cannot; because there's another force which at that time is worth more than I can muster, and I cannot fight it. I sit in the evening and I say I want to listen to a cassette, I ought to do it because tomorrow morning I have to give an answer to it. And I sit, and there I listen; and perhaps it is a little monotonous and perhaps it's a little warm and perhaps it is a little blinking light a little too strong, and I say, "Yes, my eyes, a little...," and I fall asleep. Half an hour later maybe the recorder is still going and I say "What. Oh, I missed it." I missed an important thing so I turn it back, rewinding. "Let me find, where did I..." What did I remember. "No, I don't remember that." Rewind more, you come to the point "Oh, did I sleep that long?" And, I couldn't help it. I say that to myself: "I should have used matchsticks to keep my eyelids open, perhaps I was not sufficiently interested, perhaps I *was* too tired."

Whatever the reason was, I don't call it an excuse. It is a reason. It is that what I know I cannot do, and against that I say at other times "I wish," and I do it; and I hold on, and I walk. I don't lose this 'I'. I tell it, "Don't go away from me." I keep on talking. I ask this 'I': "Listen, I have a voice, you know. You know I'm alive. Listen to what I'm saying aloud." I walk in the woods and I talk to myself, and I sing and I say to this 'I' can you hear me? Do you know that I'm here? Do you know that I wish you to hear me?

I make such attempts. I see a person coming towards me, I say I will shake hands with him but let me be, I say sometimes, 'present' to that. I've explained the other day the difference between a little intellectual and a little emotional, it comes to the same. And so I want to shake hands; I say I don't want to lose that what I have now, I want an 'I' to be there as if He, when we shake hands, could bless me, bless us. So I extend my hand, I still have it—yeah, my 'I' is still there. I now touch the hand of the other; at the same time I look at him, my 'I' disappears. "Goddamn it," I say. Thank God I know it right then. I say "Come back! I want You to be here, I asked You, why do you go." And the 'I' says, "You were not sufficiently interested."

Try to understand these things. *These* are the things we want to talk about: A human being in a variety of different conditions of his life. Not only when he has difficulty in answering the telephone. Not when he has a little difficulty in eating, or when he sees something happening on the street and he is so-called wishing to be 'aware' of it—or himself or whatever there is that you want to... No, it is very limited—what we talk about. We must talk about you everywhere and always, wherever you are the whole goddamned day long! Wherever you happen to be as a human being, then it is still this 'I' that ought to see that. I said the other day, "You want your 'I' in your house so that it can explore, so that it can open doors and windows and see what is happening in all the different varieties of different aspects of your personality?" Because that's your house, and in the dark ... when it is dark... An 'I' never sleeps, and it wants to find out how you are even when you sleep physically, and how you wake up, and how you dress, where you are when you dress, what you do and where you start to think "Oh, yeah, by golly there was an 'I' in the house, wasn't there; I let Him in last night, maybe He's still upstairs."

This kind of seriousness, I mean. It will require a little more time, a little more persistence, a little more continuing to wishing to do it, a little more sacrifice. A little more wishing to give to a Group when you meet ... when you talk on a Wednesday and you can dedicate a little bit more of that time which is precious for you and precious for others who are listening to that. So that you don't talk nonsense for the others! Each person can represent exactly the same thing for you. You ought to add a little bit in a certain situation—where you want to swim and you fell in the water, or whatever it was a little extraordinary in which that kind of a condition made difficulty for you—and at the same time you have an idea perhaps I could have an 'I' and it was impossible, but you tried it and you reduced the difficulties, and then finally you came to a point where it could come.

Don't let things depend too much on just accidental happening of your thought. Have it like a hairy shirt: When you wear it, every time *that* is there. I say "Pebble in your shoe," you never will do it—I know that—but a cut in your finger, yes, maybe you would. Or a knot in your handkerchief—it's easier. Or someone who's around you is obnoxious—yes, that can be a great help. Your ordinary walking, changing the rhythm; your ordinary talking, change the tone; your ordinary attitude; your posture, bend over, make it a little bit crooked or contracted, or twisted. Make it so that you are reminded in some way or other.

And then you say "I wish to Work"—do I? ... and I wish to Work: The totality of my personality as represented by *all* forms of behavior of my physical body for which I am capable, *that* is the first task. And then the condition of your feeling, that what you have as feeling within you wherever it may be—partly in your solar plexus, partly in your heart. Your feeling giving rise to activity, of course sometimes being the source, sometimes the activity of the physical body; not necessarily expressed in ordinary forms of an activity, nevertheless becoming expressed as a state as an activity of your solar plexus or your heart pounding, an Awareness, now, an 'I' becoming Aware of that second center of yours.

We have to start sometime, you know. You cannot always keep on Observing your physical body. And particularly when your physical body and your emotional ... your feeling center is so closely related that almost it's the same thing. You feel something, you already express it. This is a damnable thing about us as human beings: That you cannot even separate them from each other. That is what keeps us asleep: Because you keep on transferring from one to the other, and you don't know which one to Observe.

Those are the difficulties in wanting to Observe in the right way: That we, as a human being, already are putting up obstacles that are in the way; that there is no way of cutting one center off from the other unless you do something, something quite definite. One: Give the body something to do by means of Sensing—extremely important exercise. First Draining, get rid of your extra energy which doesn't do any good, for a little while Drain it.

Learn how to Drain. Learn how to Drain when you are in all kind of conditions of yourself. When you sit at your desk, when you get up, when you walk out of the door, when you walk in the street, when you walk in the country, when you get into the car, when you sit in the car: Drain, Drain, Drain! Relax, relax, relax! Don't have extra energy that tightens you up in your mind as well as in your feeling as well as in your body. It's an extremely important

exercise—much better, even, than Sensing. Sensing is already located in a variety of different ways and engages your mind, and it is not that easy to get rid of that kind of so-called 'impartiality'—it doesn't exist, it's really all the time partial and it is unconscious. It can go over into something else, but Sensing will ... afterwards when you have Drained will help you. Drain while you walk, when you shake hands, when you have a conversation, when you sit and have ... and discourse at great speed—and arguments with all the fervor in the world—Drain your body while you are doing it.

So, for Draining you give your physical body a little exercise. A little addition in order to make it wish to live, you give it that Sensing. That is, the wish for the body to know that it exists, that is the Sensing. It doesn't know it now because it is dependent on the physical body, on the feeling body and it is dependent on your brain, you now want your physical body to become more complete.

Ah, already?

side 2 Don't smoke now. It's not necessary. Don't. It's just a habit. Don't smoke. I have allowed smoking ... we're talking about serious things now, we don't want to smoke, be attentive.

It reminds me, yesterday: When a person talks, be attentive to what he says. The tremendous amount of noise during the whole meeting. Coughing—terrible!; particularly around the microphone. Why don't you sit way back on a ... we make a special coughing bench. [laughter] But, consider other people a little bit. That you cannot help it if you have a little cold, of course, that you cough; but then be prepared to sit somewhere else and consider the other people. You don't have to consider this goddamned cassette; that doesn't matter so much—it's a little difficult for me to listen to it, but I can get through it—but for the attention for the Group as a whole, when someone talks you want to be interested in what are they talking about when they talk sense right, when they talk really about an experience which is worthwhile which you can use, maybe; which you can compare with your own.

I just want to say that, by the way: We are talking about something that is extremely important for us, for the continuation of Work, for that what is the possibility of the continuation of these Groups; that they become more worthwhile; that we don't become repetitious; that we start to grow as a Group; that there are several people who want to devote that kind of time, energy—thought, feeling, and all that—to Work itself to become a Man, really not to wait for

forty or fifty years, basing it on maturity.

We have this catalyzer—use it. If it is there and you see it, make all kind of possibilities for yourself to look at it, to bump your head in it ... on it. Put something in the door so that you have to get out of its way and say, "Oh, yes: Work, Work." You remember the little dodo bird of Gurdjieff? Work, Work: Here was Gurdjieff, there was the bird, there were we; and he looked at it and there was the damn thing going up and down, he says, "Work, Work." That's a little reminder.

Okay. We were talking about Observing of your feeling center. Your feeling center has to learn *also* before it can separate from the physical. The physical can become satisfied in time when it knows how to Sense. Sensing is a little intellectual subcenter; but the feeling center, it has to learn a new language, a language of emotions, a language of sensitivity. Not of words. Words belong to the mind and the physical body, but the emotional body has no language and you have to teach it in different conditions, in different aspects in which such a feeling center is affected. And when you react feelingly and the introduction of that what really makes a feeling an emotion—the caring that what is life as a whole totally existing from 'here until Infinity' I said sometimes; from this Earth until God, Infinity, where life is totally, everywhere and always eternal—and the language that has to be learned is based on sensitivity, on that real feeling: On caring; on sharing; on wishing, really; on devotion; of becoming involved in what you wish with your whole-heartedness; of the allowing of some other people existing as they are and not, then, in that sense even be jealous, but existing for the development of a language so that then you will learn how to converse with that language in the presence of others.

I've talked about it before. I said sometimes it can come out through your eyes when you wish, that you want to tell not with words at all. Sometimes it is like an atmosphere which you create and which can be felt by someone who passes you, like many times some poets describe that: What is still there of a human being when he happens to have died and is already in a grave and his loved one comes across and he hears it, the rustling of the skirt on the gravestone.

So, it is that kind of an exchange that is possible sometimes. And, we know it. We know when we are touched in that way. We know when there are things that are taking place unknown to us, incomprehensible, with awe within ourselves: Sometimes music; sometimes Nature; sometimes birds singing; sometimes a quietness within oneself; sometimes the loveliness of a little child, of that what cannot as yet talk but speaks with thousand words; sometimes in songs

without words. Sometimes in just an expression on one's face; no more than just that, and out comes, through that face, that what you know what the person is thinking or feeling.

That language can be learned, of course one can go to school in trying it. One tries it with different people. Every once in a while you will get stuck; because the language will not be understood by others; many times it's a language that you have to learn all by yourself, and you have to learn such expressions for yourself that you become knowledgeable about that what is expressed as feeling without saying it. Sometimes a feeling that you do have and you hold in, you let it be within you but you don't express it. That is helpful, because it will make your body function a little differently: Under the orders of that what is your feeling, and not under the orders of what the body itself would wish.

So there is the third realm of your personality world to be studied by an 'I': The introduction of an Impartiality, more and more seeing that the more emotional a feeling can become the less mechanical it will behave. So that the Impartiality regarding a feeling is difficult, but when it has to do with emotions it's not your own anymore so Impartiality can be there. And the third realm of your personality—your thought processes, your mind which always has thought that it was very safe, was always in that cranium and no one could touch it and it was difficult even to break your skull—and this time you have to make some inroads with it. You have to make that mind know that that what is taking place within you, now can take a very definite place within that brain. When it is a mental function to start with, when it is an Observation process that has to do with a registration, when it is a question of knowledge to be given to you as a certain kind of knowledge which is truthful and free from interpretations and associations, it is the *knowledge* that can be communicated to the rest of the brain. A knowledge which is pure from association is the best messenger within the brain when it—that messenger—can go around and actually convince all the different neighbors of the good, Great Nature of that kind of a messenger.

This is a process that you have to study much more. When you sit in front of a fireplace and you have your thoughts come in and drown out others, when there are certain thoughts which are important which you want to hold onto and the least little thing in the outside world already makes it go away. It is chased out of your mind, you try to recall it, it's rather difficult. It is spoiled to some extent. You want to hold onto a thought, and your thought is not willing to stay there. It jumps from one thing to another, and it is constantly visited by other thoughts.

It is a tremendous difficulty to find solitude in your brain for one thought only. Your brain is very interested in the other thoughts. It is always so lovely to mix them and to have all kind of things take place within a brain and have an accumulation of a variety of different, what we call, 'data' be there and crowding each other out, and not knowing which is most important. And when you want to think it over you really don't know because everything seems to be important, and finally you let it be decided by time. Because after a little time there is another place ... another function that starts, which is forgetfulness. Forgetfulness always will heal, in time, all wounds; and when you let forgetfulness take care of that what is the condition of your brain, at times your brain can become very simple and maybe that what is a thought which was not so important becomes important because the rest, which is a lot of ballast, has been drained off.

Of course Draining the brain is right, then that what retains ... is retained in the brain may be the important one that you want. But, you're not as yet interested in the importance; because you're not judging, you are just seeing the processes of the brain, how it functions as a result of little impressions, of that what reaches you through sense organs and are located then by means of little electronic functionings, coming to the realization of a thought and a thought building up into a concept and a thought-form, and resting there and going to your memory and can be recalled. The functions of the brain, the thoughts you have about a variety of different things which you allow room for; the different introductions of concepts of thoughts which start to fight together, or which start to become a little bit more logical in connection with memory, or which constantly give you ideas about something else outside of you, and constantly filling your brain with a variety of knowledge which is of not immediate use—although in learning and all that what is necessary for the existence of a subjectivity on this Earth, you have to have a brain that functions more or less with knowledge which partly you can apply and can remember; and you can become clever and you can become even well known and written up and respected in this world and who knows, you might even be a genius.

I'm only interested, now, in an 'I' Observing. Then I have the totality of my personality. Then I know what is what, and no one can tell me different because I have it all 'recorded.' As it were, if I say 'indelibly' does it mean that at any one time I can recall it for its own truth? Maybe not in the beginning and maybe for a long time that it will be really that way available, when it becomes available, when it is actually such that it is already ... ready there and that it is not defiled, that it is still pure, *that* is total acceptance of my personality. That is the aim. That is

the long road. It will keep one busy, but you add each day a little more, a little brick to that kind of building of your knowledge. And in reality when that is Objectively recorded, the knowledge goes over into an understanding of the totality of yourself what you are as a human being, then you have reached within yourself as far as you can go. You've come to the source of your own life, and now you know once and for all what it is to be brainy and brainless, to be emotional and to be free from emotion, to be a Man as a body and to be able to sacrifice the body.

These are the states that of course one must experience. Only at such a point, one knows what total acceptance is. But then, with total acceptance it really begins. Then my life begins. Then I start to build. Then I am under the influence of Great Nature. Then Mother Nature is finished with me, it has given everything and I know everything. She cannot tell me anything else because I already know it. I have investigated it myself, I know it for sure, I know it also for the truth. And Mother Nature cannot fool me anymore, and She cannot put me further to sleep, and She cannot create all kind of temptations for which I would fall. It doesn't matter anymore what Mother Nature at that time is going to do to me, I remain.

What does it mean. Not Nature the forest and the trees and the lakes and the oceans. Nature in the form of all expressions; including all human beings, including friends and enemies, including those I respect and including those that are still too small and growing up—all of them cannot tell me anything else anymore about myself. Try to understand that. Because it is a tremendous statement. That is freedom, and at the same time it is Self-reliance, Self-knowledge, Self-remembering, capital 'S'—my Self—that is then on the throne within myself.

And now I begin, I return to this Earth. Because it is almost as if I have left it, when I have actually realized that what I am totally, then I know I am free and it is as if I already have died to that what I am on Earth. When I return to Earth I do it for one purpose: To make my life more adaptable to the condition as I will find it on Earth. I say, sometimes, I come back to this Earth because now I can 'fulfill' my karma. In my unconscious state I do the best I can and sometimes by accident, sometimes by a little bit of insight I realize I ought to do something and I do it, but when I once and for all know what I am, I really can go to town. Because I know what are my failures. I know where I am not a Man. I know what are my qualities. I know all my characteristics. No one can tell me that I am a liar, I know I am. Hypocritical—I know I am. Vanity—I know. Self-love—yes, of course. Insisting on this-and-that, obnoxious—yes it's right, I call it by such words because it has no further meaning, it is just a state that is described

by means of a word.

I can say "You have a blue dress on."

"Yes, it's blue"—I know it, there's nothing to be said. "Don't ask me if I like it or not. I don't like it ... it is a dress, it is my body, my life is now important."

And with this life—inner life—I start to grow up, now everything changes. I call that 'Participation,' of course. It is: That I continue to remain Awake, I am Aware with myself at any one time whenever it may be necessary. And at times when it is not necessary and I just walk around on this Earth and I can afford to be unconscious, I stay unconscious. Why use energy when it is of a higher nature, when I can use it with a simple something. Why pay more than two cents when I can get it for one.

If I start to Work that way, then I really start to Work; because that means building, that means using the foundation I have for something to be built on. Then I can consider how to complete my Kesdjanian body. That is the first job I have. It's not building a house. I have to learn first, almost I would say, how to 'renovate,' or how to put a roof on a framework. I can frame a house because my Kesdjan is partly free—unconscious foundation, a little bit of two-by-four's here and there—but no roof, it is not finished and that's my first job in construction. I have to learn the trade, and I learn it by means of my feeling. I make my feeling, now, behave in the presence of everybody. Of whatever condition there is, I say "Yes, I will." There is no dislike. I don't care. I do, that's important. It's not that I want to wash the dishes or not, I do them. It is something that has to be done; for all kind of reasons; I can say it is too dirty, or there are bugs in the sink, or it is unhealthy for me, or psychologically I cannot stand it; and whatever it is, it's okay—I can explain it—but I do it. I become very simple. In that time I become really serious and in earnest sensitive, within me essential. That is when I can afford to become essential: I'm not dependent anymore on too much of the outside world, I can afford even to withdraw because I know that I have a task, I will fulfill it.

The simplicity of my Work means I have reduced the requirements of ordinary life to a minimum. I'm still interested in everything that happens to come around. It's not that I'm withdrawing, but I don't attach the value to it I used to attach. Because now I say I can 'afford' to be within essential; and exploring the origins of my inner life, *that* I wish for building blocks for the 'Sol-La-Si' of the Kesdjan body.

That is how I begin. I look for that kind of raw material within myself with which I can

build the ability to meet people; the ability to go along another mile when they have asked me only for one; the ability to understand them in their feeling-behavior, their emotional states, their suffering, the way they are, to perhaps help them at such a time to come to certain conclusions and give a little kind of advisement of how they should look at themselves and not feel sorry. Not to waste any time in an ordinary sense of feeling, or interfering with the affairs of other people, or to have jealousy or, as I say, this kind of 'nonsense' that we talk about, like gossip. It's not necessary at all. Now we have started to build. Now we participate in the laws of Great Nature. Now we start to Work, really to build with real bricks, to build with solidity, to build with an aim for permanency.

I don't reach it with Kesdjan—I hope for it, I don't ... it will also die—but I extract from it dexterity, and now I approach, after, the Soul. Of course I build at the same time ... I already begin a little bit; because I cannot help working on my Kesdjanian body without a little bit of work for the Soul. Because I extract constantly for that ... and from that the *real* wish and the existence of that what ought to be and should remain my strength for the wish for building a Kesdjanian so there is already a little bit of a Soul; there is of course my mind, I said the other day I make it 'turn around,' I make it now become desirous of conquering new worlds, I want it to become interested in adventure of wanting to grow up and see what is actually worthwhile in the rest of the Cosmos. That's the aim of a Soul, I build something like a Ship Occasion which can go interplanetary and can even go to the planet Karatas. ... I ... only used in between the Earth and the little planets. The Ship Karnak ... but then I have graduated, now I can use the Occasion; any occasion is good enough for building a Soul, I must learn to extract from it what is of that kind of quality, and I must learn how to make it. Building a Soul is a synthesis. Out of all the raw materials which have been given, out of that what is the characteristic of an understanding of that what is, out of that what has been given as insight from Above of how to build, out of that what I now find in circumstances—using them, you might say, as the 'cement' which holds the bricks together—I build a wall of Infinity, endless, constantly seeing this Soul, in its growing, growing up wherever. I've lost track of directions, I don't anymore where I should say the Soul goes. It goes everywhere. It starts to expand. It is like a moment: It is not anymore a time … not subject any longer to time, it is something that must continue to grow.

You understand, maybe. These are aims of Work in perspective. These are the aims that one should remember once in a while when you start haggling a little bit. You must know that

on Tuesday I want only a discussion of Work as we use the tools for it, discussion of what *is* Work. I don't want you to talk on Tuesday about Work itself. I don't want to go into all kind of reasonings why you should have a motivation, and trying to convince someone. A Tuesday comes with a wish to find out what is Work, and you must give it. I have talked about it several times. You don't know it yet. Next week I will have Tuesday. I will try to make a little seminar like we have had, and I will try to adhere very, very closely to just talk about what is the tool, what is meant by the different terminology.

The tools are that what is my capacity, my ability to use, for the sake of Work, what is engaged of me—my personality—when I say 'I' wants to be 'Aware' of me. So that is the tool, and for that reason the sharpening, for that reason dexterity: To know how to handle myself, what it is for my personality which I say, then, how can it create conditions which are conducive for Work; without talking about Work or results, in what condition should I try to apply these kind of thoughts, and am I clear—in the thoughts themselves, what do I mean. And then you can talk about 'I'. You can talk about 'It'. You can talk about this wish. You can talk about that what is Observing. You can talk about your brain. You can talk about the place where it might take place. You can talk about your emotional wish for something to be present to you as if then, when that is present you, yourself ... I said the other day the emphasis is on 'It' and with the so-called 'intellectual' approach the emphasis is on 'I', but afterwards 'I' and 'It' must become together and work together so that there is, in that kind of Participation, something that is good for both. When I say 'Sol-La-Si' and next to it 'Do-Re-Mi,' that is the working together. That is the Simultaneity I'm talking about. That is, immediately to have that what is an Awareness be Aware of the totality of all things taking place at that time of my experience.

Of course it is difficult. You have to forget all about concepts of time and dimensionality and all the different things of distance. I must not allow that. But what is spirit for me when it does not have that kind of a quality, at least enhanced, of a possibility of condensing within a shorter space that what is the distance between two points. Or, what is the proximity of a person. What is the actual entry into a person. What is that what is meant by different let's say 'bodies' within one: They become simultaneously existing within, all start to function at the same time.

When we talk about development of the mind to Consciousness and the development of that what is now a little bit conscientious to a real Conscience, when I talk about such a relationship as between male and female, positive and negative, then you must understand that

when that becomes One, when that starts to function as One—as one kernel expressing itself once in a while in one direction or the other like different windows, different aspects—it is still that unity. I talk about Simultaneity of action, Simultaneity of thought, Simultaneity of feeling. When we talk about Being of a higher level towards which one wants to strive when one is more and more in the direction of going to become a Conscientious and Conscious Man with a Will to become really harmonious, what is that as a Being: The totality of that what exists united within a Man to make one unit. One, two, three, back to One out of the three, that is progress. The place when it takes place is 'Fa,' and the next unit is the 'Sol-La-Si'; that comes from the 'Do-Re-Mi'.

Progress, the three … three-foldment, read All and Everything. I want to ask you that again and again: Who is reading regularly. I also want to tell you: Your small Groups, keep them going. Don't be discouraged. The small Groups are more important than the three meetings we have, they give you a chance actually to come to grips and to terms. Even in enemy Groups, what the hell is the difference. You want to talk about Work, about something that is important because you want to apply it. You want to find out what is really your value and what is your task, what is it that God can ask you to do; and that you are willing to do it, or that you sometimes are commanded by Nature to do it and you have to do it even if you don't want to.

You may as well make the best of it. Sooner or later you will find out you're under that kind of a law. You may as well submit, and, if you can, go along with it when you understand that maybe you can give it a certain direction and maybe you can shorten the course. But if you don't want to do it and you are rebellious, antagonistic, it will come just the same. You will be judged at the proper time. It doesn't matter how many lifetimes you may have to live through. That is the unfortunate part. That is what we don't want to see. That's what we try to avoid. We don't want to talk too much about such things because partly they hurt and partly they seem so absurd. And partly we hope against hope that it isn't so and that at the last moment God will smile on us and say, "Oh but you are really beautiful, come and sit right here at my right hand," even such conceit can exist.

We are simple people. Keep on working together. Keep on having the small Groups for a wish for understanding. On Tuesday I hope you can come. Maybe I fail you. It is very difficult to talk about that when you really want to talk about Work. It's very difficult to separate the questions of people who do know a little bit and would like to apply it already, and one has to

tell oneself constantly: What do I know about the functions of an 'I'; and where is it situated for me at certain times, and where is it at another time, maybe; and where does this Participation problem start, and where is the extension of my Conscious moments of being Awake and being able to walk in my Awakened state and not allow myself to fall asleep. Or if this body is sleepy, to let it sleep and don't force it. To be open to the possibility of that what can exist, without wishing too much that it should exist already.

Don't force yourself to want to Work, intellectually describing it and expecting it then. Leave it alone. Just be what you are at that time, and just be in continuation of what you are—unconscious—until again and again the time... the moment will come when you will remember. When you are alive you will remember, when you're half-dead you won't. And of course you run the risk that after a little while of unconsciousness and where you are sometimes reminded, you won't be reminded any longer. When you get a little older—perhaps a little more satisfied, not too many difficulties—you will fall asleep very nicely. But, at the same time there is a long range between, let's say, fifteen years—when the opening can start—and an age around, let's say, sixty-five. After that you run the risk of becoming senile; not when you are alive ... you will always remain alive; but, where the opportunities or Work are there over a great length of years and you can condense, within such years, that what you really wish to accomplish.

But you must Work for it, I say sometimes 'like hell' to reach Heaven. To be in the present as Purgatory, means: I don't know, I want to find out. I see things, I cannot believe them. I hear myself talk about this-and-that—I don't trust it. I am not dependable. I have all kind of wrong things in the wrong sense of the word; that is, I use, still, the wrong sense of the word because I believe they are the right kind, they are wrong ... wrong words, which are wrong in relation to that what is my growth.

Separate from each other the two aspects: My ordinary life and maintenance and my unconscious state; and the second, my wish to continue to maintain an 'I' for the sake of Consciousness and Conscience. One, I say again and again, is the 'horizontal.' You can talk about that on a Wednesday to establish where you are; very short: "I'm still unconscious," that is probably all you have to say. But then when you want to talk about Work, you lift yourself up a little bit. It is as if you walk, and you walk on your toes. There has to be some indication, in what you are saying, that that what you really want to say, you mean and you have experienced; and you have hunted for it, and you have, as it were, wanting to 'pay' for it, and it was difficult

and you suffered. And more or less you tried to put it in words, and maybe it frustrated you.

You cannot find always the words. Keep on saying what you really want when it comes from your heart. That is where it must come from; because your heart will register, much more than your mind, what are the actual experiences of your life. That is why we emphasize all the time your wish, which should be paramount for that what you now know to be; what is your knowledge, now, and what you would wish to reach, praying. I say sometimes sitting quiet in the Silence of only the 'beating' of your heart, but let it be beating by means of Hanbledzoin.

We must learn to Work. I hope of course we will. I hope we can continue. I hope you can stand me, that I remind you. I wouldn't be surprised if you say, "Oh, what the hell is he talking about again." All right. I can say that to myself also, but I do know the reason why I do it.

Good night.

End of tape